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FOREIGN TELEGRAMS.

London, June 7.

Reuter's correspondent at St. Petersburg wires that the result of the Council of Members at Tarskoe Selo yesterday is that instructions were telegraphed to day to the Ambassadors at Washington and Paris that Russia was desirous of learning the Japanese peace conditions.

The Norwegian Parliament has unanimously passed a resolution severing the connection with Sweden and declaring that the King has ceased to be King of Norway, and conferring on the present Ministry the powers of government appertaining to the King.

King Oscar has telegraphed to the Norwegian Premier protesting in a most emphatic manner against the Government's action.

Despite General Trepoff's prohibition the Moscow Zemstvoists sat the whole day yesterday, and the speakers were unanimous that the nation itself must decide the question of peace and reorganize the State.

London, June 8.

A despatch from Washington states that President Roosevelt has now discussed the peace question with every European Ambassador, and that the Powers are apparently acting in concert.

The *Rios* (formerly the *Smolensk*) stopped, on the 2nd instant, eighty miles from Woonung, the British steamer *Citharus*, examined her papers, and threw overboard a part of her cargo. She then fled, suspecting the approach of the Japanese.

The total number of Russia prisoners taken in the great naval battle is now estimated at 6,142.

Germany has formally proposed to the Powers a conference on the Morocco question.

The Scottish Church Bill has been introduced in the House of Commons, creating an executive commission of five members to allot the property equitably between the Free and the United Free Churches.

London, June 9.

A telegram from Washington states that Mr. Meyer, the American Minister at St. Petersburg, had an audience of the Tsar at Tarskoe Selo yesterday, when His Majesty indicated his willingness to consider the subject of peace. Mr. Meyer's cablegram describes the interview as a most hopeful one.

The Americans have taken possession of the Russian warships at Manila, and will disarm and dismantle them, and the crews will be allowed out on parole.

The Tsar has telegraphed to Admiral Rozhdestvensky heartily thanking him. It was, he says, God's will not to give him success, but the country is proud of his courage, and "God will console us all."

The Moscow Zemstvo congress of 250 delegates have adopted a most strongly worded address to the Tsar, demanding the convocation of a National Assembly elected by universal suffrage to decide the question of war or peace, and to abolish the vicious, dangerous and ignorant bureaucracy. It impresses on the Tsar his responsibility and warns him against delay.

A deputation has been appointed to present the address to the Tsar.

The address is practically the ultimatum of the country to the throne. The wording of it is remarkable. The Tsar is addressed throughout as "you" and the word "Majesty" is not used. The conventional expressions of loyalty and devotion are absent.

All circles at St. Petersburg are astounded at the audacity of the address.

London, June 10.

President Roosevelt, on the 6th instant, sent to the Japanese and Russian Governments a communication in which he said he felt that the time had come when in the interests of all mankind we must endeavour to see if it is not possible to bring an end to the terrible and lamentable conflict. The United States is interested in both Japan and Russia by ties of friendship and good-will, and he felt that the progress

of the world would be the war between two great nations. He urged the two Governments not only for their own sakes but in the interest of the whole civilised world to open direct negotiations for peace.

President Roosevelt's note further earnestly asks the belligerents to agree to a meeting of plenipotentiaries without an intermediary. He will gladly assist in arranging the preliminaries, time and place, but even these had better be arranged direct between Japan and Russia.

The note was despatched on the afternoon of the 8th instant after an assurance from Tokio and St. Petersburg that the proposal was acceptable.

The replies from Japan and Russia are now eagerly awaited.

The bureaux at St. Petersburg and Tokio are most active to-day.

Later news says that both the belligerents have accepted President Roosevelt's proposal, and the plenipotentiaries will probably meet at Washington. Baron Lienes representing Russia.

The announcement of the consent to appoint delegates has been issued both at St. Petersburg and Tokio.

Russia is willing to appoint a representative to hear the Japanese proposals when informed that Japan is nominating representative for the same.

It is understood that the next step will be arrangements for an armistice.

London, June 11.

Japan's and Russia's replies accepting President Roosevelt's proposal reached Washington last night. Both express gratification at the offer and goodwill.

It is known that France from the outset supported President Roosevelt's efforts, and brought powerful influence to bear on her ally to accept the proposal.

Reuter's correspondent at St. Petersburg learns officially that there is no question of nominating plenipotentiaries at this juncture. Whatever meeting is now arranged is merely for the purpose of communicating the Japanese terms, which will be referred to St. Petersburg, and if the latter finds that they constitute an admissible basis of negotiations then plenipotentiaries will be appointed.

London, June 10.

Admiral Enquist's report to the Tsar constantly refers to the tactical advantages superior speed gave to the Japanese.

He does not add any fresh details of the battle.

London, June 11.

The Moors have murdered the Austrian Vice-Consul at Mazaga and a British subject, with the object of robbery.

Austrian and British representations have been made to Morocco.

London, June 12.

Reuter's correspondent at Tokio says that in reply to President Roosevelt's note Baron Komura has handed a note to Mr. Gresham, the United States Minister at Tokio, saying that, desiring the establishment of peace on terms which would fully guarantee its stability, Japan will appoint plenipotentiaries at a time and place mutually convenient for the purpose of negotiating and concluding terms of peace.

At St. Petersburg Russia's reply was handed to Mr. Meyer this afternoon.

A telegram from Washington says that Count Cassini has notified to President Roosevelt Russia's acceptance of the proposition, and added that plenipotentiaries would be appointed to discuss the question of peace.

Mr. Meyer's telegram on Saturday was merely a forecast of the reply. A subsequent exchange of communications at St. Petersburg has modified the Russian attitude.

Reuter's correspondent at Tokio wires that the Japanese on the 9th instant expelled the Russians from a series of positions north and north-east of Chungtufu.

London, June 12.

The submarine which sank off Plymouth has been raised.

EDITORIAL NOTES.

"So full the sacramental cup
Of thanks to heaven lifted up,
That in its depths shall be no room
For one lament, one thought of gloom!"

—Harriet Prescott Spofford.

The Twenty-second International Convention of the Society of Christian Endeavour will be held in the city of Baltimore, U. S. America July 5—10. Our readers in general can have but little idea of the wonderful influence of such a Convention. The number of delegates will not be much short of 50,000. They will represent almost every Protestant denomination in the world. They represent the young men and women of the Churches. Each delegate represents a church or society numbering a large membership, all of whom will await the return of their representatives and hear with enthusiasm the reports they will bring.

The Convention itself will have, in addition to its Mass Meetings, a multitude of special meetings at which lectures will be delivered by many of the foremost Christian scholars of the world. Our Indian Endeavourers cannot be present at the Convention but they can be instant in prayer for the members of the Society and ask for an outpouring of the Spirit upon the Young men and Women of the world.

The *American Messenger* in a note on the value of literary work gives the following illustration: "Two Muhammadans, baptized at Delhi, India, by Anglican missionaries this year, were both led to Christianity by reading books written by the late Rev. Dr. Imaduddin, of Amritsar, himself a converted Muhammadan. The fact that the words of this dead preacher live is an illustration of the value, often forgotten, of the literary branch of the missionary work."

In an article on "How to get Upadeshaks for the Arya Samaj," the *Arya Patrika* makes a statement which is somewhat surprising. Alluding to the fact that a graduate of the Panjab University is a student of St John's College, Lahore, he remarks: "Has the Arya Samaj got a single graduate upadeshak? We confess it to our shame that the answer is 'No.' This is a surprise to us and one that is suggestive. It points to the fact that the desire of young educated India whether Hindu or Christian is strongly in the direction of the world. Plausible as are the reasons which lead our Christian young men to seek first the honours and emoluments of this world the sad fact must be acknowledged that few of these 'reasons' stand the test of time. What the verdict of eternity will be we do not ven-

ture to say. Of one thing we are thoroughly persuaded and that is that Christian young men are not doing their duty to their Master in respect to missionary work. Many of these men owe their education to the generosity of Christian benefaction. They all owe their hope of Life everlasting to Him who died that they might live—to Him who said: "Go ye into all the world and preach the good news to every creature." We rejoice that some have taken up the cross and are faithfully following their Master, but also, for so many the Master calls in vain. Why should this be so? Why should not our Indian Christian men of education and influence rise up and undertake to supply the need of the Church in its great missionary work?

For the Arya Samaj this writer tells what kind of preachers are needed in the following words:

"The Arya Samaj preaches a missionary religion. The work of proselyting is one of the works which this society has to do. Its aim is to preach the *Vedas* to each and every human being, whether he belong to this part of the country or that. * * * To do this work of proselyting requires a band of young workers—Itinerant preachers we mean—who may roam over land and sea and preach the *Vedic Dharma* to all."

We Christians ought surely to find as good a reason for leading us to consecrate ourselves and our children to the work of saving souls. How glad would all hearts become if the exception in our theological schools would not be the College bred man, but the man without a college training, as in most of our Seminaries in America, where candidates for the ministry are expected first to take a college degree.

MIGHTY TO SAVE.

BY MISS Z. IRENE DAVIS.

Rejoice and sing the endless praise
Of him whose glory crowns our days,—
The mighty victor o'er the grave,
The Holy One who came to save.

Breathe melody, O heart and soul,
The great Redeemer makes thee whole
Attune the voice and grandly sing
Of him, the Everlasting King.

Oh, ever new yet ancient thought,
Round which angelic themes have wrought,
Send forth the truth. Abroad proclaim
The glory of his saving name.

Rejoice, the Savior lives again;
Rejoice in peace, good will toward men.
Oh, praise the Lord, the Christ arose
A conqueror o'er all his foes.

REVIVAL AT JOWAI.

The Khassia and Jantia Hills are divided into eight Missionary Districts, with a European missionary in charge of each. Jowai is one of the oldest and most important stations, there is a large Chapel there, and a large number of intelligent Christians belonging to the church, men not likely to be easily moved by any excitement. This was the last missionary station to be roused by the Spirit. Prayer meetings had been held there for many weeks, once, twice or thrice daily, but more especially among the children and the women and there were 'signs to a coming spiritual tide' as one expressed it, wonderful scenes have taken place there the last few days. On Monday (May 8th) there was a very exciting scene in the children's Meeting. The children cried so loudly that their parents ran in to see the cause of it, and there they found an extraordinary sight, but let us describe it in the words of an eye-witness:—

"We have held daily prayer Meetings with the children since the beginning of April, but recently we have had two or three meetings every day. On Monday the 8th instant the meeting commenced at 2-30 P. M. There was nothing unusual at the beginning, then a man got up and with tears confessed his faults and begged of God to pardon him. Ten boys prayed afterwards and one prayer in particular was very beautiful, I never knew what a child's prayer could be before. Shortly afterwards a boy who has not been a Christian for a very long time, got up, and told us how the day before God had met him and shewed him his sins, then he began to speak of Christ or the Cross, and how he had suffered for us, when one of the children began to sob, then another, and another until the whole chapel was filled with the cries the children crying to God to forgive them, to have mercy on them, to save them. It was truly terrible to hear them for nothing would comfort them. The people in the village hearing the cries, came rushing in on all sides and nearly filled our big chapel. The boy who was speaking went on oblivious of all that was going on around him. A man was pouring out his soul to God, several were singing and the children crying all at the same time. Words cannot describe the scene it was really terrible. Suddenly some one began to sing the Hymn,

"There's a land that is fairer than day"

the children took it up, working their Hymn books, keeping time to the music, then they sang other Hymns, the favourite one which they repeated over and over again was:—

"The love that Jesus had for me
To suffer on the cruel tree,
That I a ransomed soul might be
Is more than tongue can tell."

It was 7 o'clock before they could bring the service to a close so as to be able to get their evening meal before another service began. We were in chapel again before 8 o'clock and were there until after 11 o'clock. On Sunday after coming home from the meetings held in the heathen village, the Christians had another service in the chapel, which lasted until two o'clock on Monday morning. I was not present, but it is said that they had a wonderful time, and that God was very near to them. For weeks we have been praying for the Spirit and God has now answered our prayers."

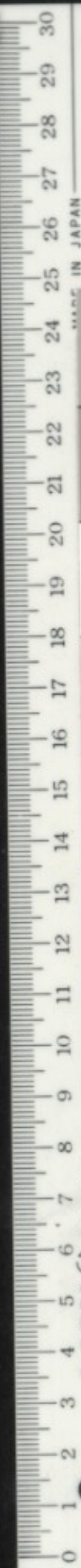
Another correspondent after describing the above service much in the same way says:—We were expecting to hold our usual Bible Class that evening, but that was an impossibility, we could not make room for a quiet class, all wanted to pray and to sing." The services on the following day were even more terrible, than the ones on the Monday, the same writer says "that outsiders who came to scoff had to put off their brazen brow and appear silently pathetic." This Khassia writer describes the effect so quaintly that we are tempted to quote the passage;—"God has come to visit us through the children. One does not need to be a physiognomist to find in their faces beautiful sermonettes of divine love and splendour. To see them at home, and outside, and in the Church, does one all the good in the world, what we grown up people, with our wisdom and power, could not do, these with the help of the Spirit have been able to perform." Out of the mouth of babes and sucklings hast thou ordained strength. Children of 8 and 10 stand up to pray a prayer instructed by none other than the Holy Ghost—can one conceive of any thing more beautiful? I remember the prayer of one mirthful truant little fellow. How I loved to hear him pray, there was such a change in the tone of his voice. How charming! In his simplicity he dropped into beautiful Synteng (his own native dialect) from the Khassia that he was using (Khassi being a more grave language is generally used to address God) He asked God to forgive him for stealing pice and food from his mother, and for doing other mischievous things. Certainly these sprightly, cherubic creatures are choice jewels in the house of God."

At Shangpoong the adjoining district scores of people have joined the church and the work is going on gloriously though the Missionary has had to leave the place owing to serious ill-health. This is how one writes from Shangpoong. "Delightful; cannot write; the home of God here is full." How this will cheer the heart of the Missionary in his affliction.

We hear of a children's Meeting being held in Laitkynsen, which commenced Sunday evening and did not close until 7 o'clock Monday Morning.
Sylhet, 16-5-05.

J. Pengwerns Jones,

The Spirit will bless you in the measure that you render assistance to others.



THE SIMPLICITY OF RELIGION.

Religion, as a matter of supreme necessity, to all, is not beyond the ordinary comprehension and reach. The loving and obedient heart is the prime qualification for those who have saving relations with God. God makes the Gospel offer in absolute sincerity, and the conditions of acceptance of it are not placed beyond the reach of any to whom it is offered. By putting it thus within the reach of all, does God reveal his appreciation of our weakness, his love, and deep sincerity. The conditions of salvation are such that they can be accepted by even the smallest, the youngest, and the weakest of those whom he calls.

When God says: "My son, give me thy heart," he does not make a demand for maturity of judgment, ripeness of culture, philosophical acumen, or fully developed powers of thought. He asks for the love of the heart, and this the little child can yield, and oftentimes is more ready and apt to yield than many who are greatly its superiors in knowledge and wisdom. Yet, possessing a loving heart, it may have the best knowledge of God and at least the beginning of wisdom, which is the fear of the Lord. There are some who think, however, that the child can not be a Christian. They imagine that one must be mature in life in order to be capable of making an intelligent choice of religious life, when, in reality, none are so far away from a wise choice as those who have come to a fully developed and mature life without having found a place for Christ in their hearts up to that time. God's condition is the loving heart which believes and welcomes and loves and obeys, and so the possession of this, wealth, culture and advanced age are, too often, great and insurmountable obstacles.

Each.

OLD PEOPLE NOT USELESS.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—The Advance.

As an octogenarian I am grateful for this kindly appreciation of old age. It is in harmony with the teachings of the Bible. As long as God keeps us in this world we have a work to do for him, and we should try to do, even if bedridden or deaf or blind.

It is better to do nothing than to do harm. This is not intended as a compliment to laziness.

WHAT DIFFERENCE WILL IT MAKE.

A Thousand Years from Now Whether You
Lived in a mansion or a cottage,
Wore "tailor-mades" or "hand-medowns."
Sported silk socks or woolen.
Ate canvasback duck or Hamburg steak,
Slept in a hand-carved bed or an iron one,
Traveled by automobile or trolley,
Owned a fast horse or a plug,
Belonged to a fashionable club or were a stay-at-home,
Walked on velvet carpets or ingrain,
Sat on Louis XIV. furniture or wooden-bottomed.
Used solid silver or plated.
Stuck diamond studs in your shirt front or mother of pearl,
Sipped green turtle soup or tomato.
Had a million in bank or nothing at all?

But it will make a difference whether you were a
Man of honor or a scoundrel,
Truth teller or a liar,
Brave fellow or a coward,
Straight forward chap or a sneak,
Worker or a loafer,
Patriotic citizen or a boodler,
Chivalrous friend or a selfish curmudgeon,
Generous giver or a stingy skinflint,
Humane employer or a sweater,
Conscientious workman or a shirk,
Loyal husband or a social leper,
Lover of your children or a brute,
Practicer of self-control or a slave of appetite,
Conversationalist of clean lips or of foul,
Reader of pure books or of filthy,
Believer in God or an atheist,
Confessor of Christ or a denier,
Reverer of the Bible or a scoffer,
Striver after righteousness or an indifferentist!

These things will bear a little thinking about!
There is the almighty dollar, indeed.
But there is also the immortal soul.
"What shall it profit a man.....?"

—Western Christian Advocate.

Our answered prayers are precious to us; I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fail of God's light. Be sure that, whether he speaks or is silent, he is always loving you and always trying to make your life more rich and good and happy. Only be sure that you are always ready.—Phillips Brooks.

The noblest question in the world is, What good may I do in it?

OUTRAGES IN ARMENIA.

AN ORGY OF CRUELTY.

A private letter, transmitted by Reuter's Constantinople correspondent to the Home papers, gives the following details of an incident at the village of Narek, near Van.

On Friday night, October 7, a band of eighteen or nineteen revolutionists visited Narek, which was surrounded by soldiers and zaptiehs. A fight ensued. The soldiers were put to flight, and the revolutionists then left the village.

On Monday morning October 10, the soldiers and zaptiehs, reinforced, returned to the village, and, after pillaging the monastery and houses of the best of their contents, they turned the village over to the Kurds, whom they supplied with arms and ammunition and instructed to kill any Armenian they should see. The Kurds pillaged and burned the village, and killed twenty men and boys.

Some were horribly tortured. One man, a shoemaker, was stabbed and slashed with a sharp knife, with which Turkish characters were written in his flesh. His clothing was then set on fire, and dry grass piled over him. He died in great agony. Another had his abdomen ripped open; another had his beard pulled out by the roots.

In fact the Kurds appear to have given their innate devilish cruelty free rein. One Abdul Ghaffar took a child from its mother's arms, and rolled its head under his foot until he fractured the base of the skull and blood ran from its ears. A number of women were outraged. Some were beaten with clubbed rifles. One girl's arm was broken as she tried to protect a man. Seven Armenians were severely wounded. Altogether 115 houses were burnt, and a quantity of cattle and poultry was stolen or burnt. Twenty Kurds and zaptiehs were arrested owing to the part they took in the outrage, but the principal malefactors escaped. A later message says that the new Kaimakan has succeeded in causing the Kurd Abdul Ghaffar to be captured and delivered to the authorities. If this man were severely punished it would have a salutary effect upon all the tribesmen.

C. & M. Gazette.

SCIENTIFIC.

Originally all important bridges, walls and dams were built of stone, and masonry flourished as a fine art. Arches, groined and cloistered, segmental and Gothic, elliptic and parabolic, combined to make cathedrals and chapels beautiful, and bridges stately and strong as well as durable. Then came the era of iron and steel, and stone bridges were built no more. Steel trusses, posts and girders took the place of stone walls and granite arches. We are now going back to masonry walls and to masonry bridges, but the masonry is no longer granite; it is concrete reinforced by steel. Evidently the opening for engineering theory and engineering enterprise is most extensive. The new material is not subject to corrosion, so it will not be eaten up by rust. It is incombustible, and is not easily melted or weakened by heat, and above all it is inexpensive and easily handled. The field is a great one, and both the theory and the practice of steel and concrete combinations enter, or should enter, into the curriculum of every student of civil engineering and architecture. In the Austrian building at the recent fair in St. Louis there was a model of the centering of an arch, evidently steel-concrete, of 80 meters span (262

feet). You will remember that the beautiful and imposing Cabin John Bridge, built of granite, in Washington, D. C. the greatest stone arch in the United States, has a span of 220 feet.

The recent enormous increase in the manufacture of Portland cement is an indication of the coming demand. It has taken thousands, perhaps millions, of years in the laboratory of nature, to produce the masses of granite and the layers of marble and limestone; the engineer and the chemist working together, produce from the abundant supplies of material near at hand an artificial masonry in a few hours. Of its strength and durability the engineering laboratory and a brief experience tell us much. The verdict of a thousand years is still to be rendered, but here again the hand of promise points our way.—C. M. Woodward.

AN ASPHALT LAKE.

The largest South American asphalt lake, in Venezuela, consists of a dark brownish deposit of semifluid and semi-solid substance surrounded by banks from three to six feet high, says a writer in the New York Tribune. In the center of this lake is a continual ejection of hot fluid asphalt, accompanied by large bubbles of gas.

The dark skinned workmen excavate it in pieces weighing in the neighborhood of twenty-five pounds, sections forty feet in area and about four feet deep being worked at one time. As quickly as freed from its surroundings it is placed in large tubes, resting upon small flat topped tram cars operated upon a narrow gauge road. The entire surface is constantly moving, thus necessitating a continual relying of the tracks.

The freshly excavated asphalt is conveyed to the shore, where the tubes are lifted by hydraulic power to an aerial tramway, by which it is conveyed to the large wharf situated on the Guanero river, about five miles distant from the lake. Here it is weighed and dumped into vessels which convey it to the foreign lands.

Upon its arrival at a factory it is heated until the water is expelled and the earthly material cast to the bottom of the large vat, and it is poured through a sieve into barrels, where it solidifies. It is then ready for commerce.

It is a well-known fact that workers among lavender beds seldom take infectious ailments, and those engaged in the perfumery trade are singularly free from them. A good perfume in the old days was considered an excellent disinfectant. The doctors then used to carry walking sticks with silver or gold knobs. These opened with a lid, disclosing a tiny vinnigrette box, which the physician held to his nose when entering rooms containing patients ill with any infectious diseases.

The Christian may have Christ as a collaborer not alone in his church work, but also in his daily grind of wordly employment as well. The Carpenter is still a helping comrade for all toilers who will accept him.

Daisies for the spring, roses for the summer, chrysanthemums for the fall, but faith in God has all seasons for its own.

PEN PICTURE OF BUNYAN.

In the life of John Bunyan by W. Hale White, the author of "Pilgrim's Progress," is described as follows: "He appeared in countenance to be a stern and rough temper, but in conversation mild and affable, not given to loquacity or much discourse in company unless some urgent occasion required it. He never boasted of himself or his parts. He abhorred lying and swearing, being just in all that lay in his power to his word, not seeming to revenge injuries, loving to reconcile differences and make friendship with all. He had a sharp, quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip after the old British fashion, his hair reddish, but in his latter days time had sprinkled it with gray. His nose was well set, but not declining or bending, and his mouth moderately large, his forehead something high and his habit always plain and modest."

TRUST.

Still will we trust, though earth seem dark and dreary,
And the heart faint beneath His chastening rod,
Though rough and steep our pathway, worn and weary,
Still will we trust in God!

Our eyes see dimly till by faith anointed,
And our blind choosings bring us grief and pain;
Through Him alone who hath our way appointed,
We find our peace again.

Choose for us God!—nor let our weak preferring
Cheat our poor souls of good Thou hast designed:
Choose for us, God!—Thy wisdom is unerring,
And we are fools and blind.

So from our sky, the night shall furl her shadows,
And day pour gladness through his golden gates;
Our rough path leads to flower-enamelled meadows
Where joy our coming waits.

Let us press on in patient self-denial;
Accept the hardships, shrinking not from loss,
Our guerdon lies beyond the hour of trial:
Our crown beyond the cross.

William Henry Burleigh

NEVER IN VAIN.

I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road,
But let me only think of Thee,
And then my heart springs up in me.

—Samuel Longfellow.

Any one can find fault. Only the few know to appreciate.

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